

NOVEMBER 29, 1956

The Blind Man

Richard Ullmann

What Lies Ahead?

Elmore Jackson

Shock Over Suez

George H. Gorman

An Arab Quaker Speaks

Jirius Mansur

A Day in Japan

Sumner and Lela Mills

Formula For Unity

D. E. T.



Photo by Leonard Hall

Centered on the Middle East

Delbert and Julia Reynolds, on furlough from the Friends Schools in Ramallah, Jordan, have been travelling among Friends in the Midwest and in North Carolina since they returned to the United States in October. They are posed above in the United Society of Friends Women's Conference Room in the Friends Central Offices at Richmond, Indiana, holding a scarf embroidered and given to the offices by the Friends women of Ramallah.

Jordan and the Middle East occupy our minds as we prepare this issue. Elmore Jackson's report on the United Nations; George Gorman's reflection on the English reaction to the Suez crisis; and Jirius Mansur's message to American Friends emphasize that area. Even Richard Ullman's devotional-story is set in the earlier-day Holy Land. There is less news from the other trouble spot, Hungary, but American Friends Service Committee reports let us know that at least the Friends in Vienna can be of immediate service to some of the thousands of refugees.

As the Christmas season approaches, we are saddened by a world so close to disaster, but ever-heartened by the miracle which took place in that part of the world touched today with misery and fire.

The Healing of the Blind Man

(Mark 8:22-26)

I

People brought a blind man to Jesus and asked him to touch him so that he might be healed. And Jesus touched his eyes and asked him if he could see. The man looked up and said: "I can see men; they look like walking trees."

Then Jesus put His hands once more on his eyes and asked him again to look up. And the man was healed and could see things clearly.

And Jesus said to him: "From now on you shall see things more clearly day by day: trees as trees—men as men—God as God." And he sent him away.

II

The man went home in great joy. He saw the trees, and he saw them in bloom; and what had been for him a touch and a smell for years, was now a delight of his eyes.

For the first time he saw the great beauty of his wife, and the loveliness of his children, and his heart was full of rejoicing. And he went to the temple for thanksgiving. On the way he saw the good works of men: the even roads, the mighty walls and the golden vessels. He was a happy man and praised God and his glory.

III

Soon after he went to the market place, and it filled him with pleasure seeing the faces of men, for they were eager or thoughtful, they were covered with laughter or with sorrow, and he thought that he knew them all.

Then he looked along the tables where the traders sold their goods, and he saw a boy taking a fish from the fishmonger's table, and running away.

"Wish I had not seen this", said the man to himself and went to the fishmonger to tell him. The fishmonger was angry and shouted: "Why did you not set after the thief instead of standing about? I must stay and look, else they will steal all I have got."

"Wish I had not seen the vein rising on his face", thought the man. And he wondered why he should wish that he had not seen something, and went away in sadness.

IV

And presently the man saw more things that saddened him,

and he was no longer happy. And he reproached himself, for he thought that he was ungrateful to the Lord and to the rabbi of Nazareth who had healed him.

One day he came home from the market place, and he saw his beautiful wife in the arms of his younger brother. And he went away from his house before they had seen him.

He went away from the village and beat his breast and cried out: "Lord, why hast Thou given me back my eyes that I should see this happen!" And he wandered over the fields in great bitterness, tearing his hair and his beard.

And he said: "I will go to the rabbi of Nazareth and tell him, and will ask him what I should do with that woman and her lover". For he could no longer think of her as his wife, nor of him as his brother.

V

He went up to the city where he had heard that Jesus had gone, and he asked for him in the temple.

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Editorials . . .

For Compounded!

Suez, Hungary—then what? Hardly had the world recovered from the moral shock of the British-French action in Egypt when the invasion of Hungary by Russian armor and the black clouds of terror rolled in from East. This was in a sequence of events that ran from British diplomacy on the Aswan Dam affair to Nasser's closure of the Suez Canal, to everything else that has happened since then—the worst breakdown being the attack of Britain and France from moral, responsible international behavior. The end of it - - - ? Only a moral recovery can answer to a moral collapse.

Our Testimonies "Quaker"?

Friends hold no copyright on any quality of life, conditionally theirs. If a quality or testimony is worth having it should belong to everyone. If it is real it is universal in nature and has no eternal tag of "Quaker" it.

Even so, there is every right to say that Friends have certain historic testimonies, testimonies which in their ancient form have become more historic than modern. Like every other aspect of religious conceptual expression these should yield to the creative influences of time. We did not receive them as finished articles, complete, sealed and signed—not in their original expression.

If we had so received and preserved them we would still be in broad brimmed hats and with the rest of our clothing of the same period. For all practical purposes such clothing, while bearing a measure of witness to simplicity, was essentially a uniform which marked the Quaker as such and made him conspicuous. We did not continue that form of clothing, though we continued valuing simplicity in dress. Later "simplicity" in clothing really meant only being slightly out of date. Clothing in fashion five or ten years earlier was "simplicity." The alternative for us today is not to follow feverishly and slavishly the fast changing fashions, it is instead to recognize the fact that simplicity is not a matter of clothing. Being out of date or up to date may be a testimony to simplicity, but to its opposite. Simplicity is of the spirit.

As in clothing so in speech. The "plain language" of yesterday is no longer plain, it is quite the opposite—frill, which sets the Quaker off and draws attention to him. This is not wholly bad, indeed "thee" and "thou" language suggests a kind of intimacy of friendship that one may enjoy in a quaint sort of way, but let us not think it is plain speech.

Besides the externals of Quaker practices there were other testimonies, the best known of which was peace. This too was an important quality of Quaker life, making as a form of expression the refusal to bear arms, though this testimony on peace was not limited strictly to a negative position—and it should not be today.

When reduced to a dogma, that never under any circumstances should one person take the life of another or join in any kind of coercive action, it misses the main point.

Beneath every other testimony is the main one—integrity. This does not mean merely being honest with one's neighbor or refusing to take a legal oath. It means inward genuineness; one who in spirit is an "integer," *one*—the opposite of the double tongue and of duplicity in behavior. It suggests that when one speaks, his words are authentic, not quotations of other men's words. They are his own. He is self-honest. His voice is that of his own soul.

When Fox answered the query of William Penn as to whether he should wear his sword, saying, "wear it as long as thou canst," he rested the question of sword-carrying and sword-wielding on the spiritual base of integrity. From this point one might go into cases where rightness or wrongness of taking life are involved. It should go without saying that a physical existence, i.e. a life, is not the supreme value and therefore the taking of a life under certain circumstances might be necessary, for instance in the unusual situation of one life for many others. As stated before in these pages it is not a physical life but that which makes life worth living that is the greater value. No dogmatism can rightly take the place of a sensitive thoughtful choice where decisions of life and death are involved.

The peace testimony therefore is not a preconceived answer to every situation but a testimony to the responsibility of conscience, facing the circumstances, evaluating the alternatives and responding from the integrity of one's own soul.

"What God Has Prepared For Those Who Love Him"

In a current play, one of the characters asks for the meaning of the word astrology, to which the answer is given, "It means that once you're born you're done for." That is a humorous answer of a fatalistic philosophy.

The Christian answer is that once you're born, great possibilities are yours if you love God, or, in other words of St. Paul, "In everything God works for good with those who love him." In yet other words, "To those who believed on him he gave the power to become sons of God."

Power to become! What potentials are available to a man and to men when they are "on the beam" of God's purpose! The laws of our material world are being discovered and applied every day in electronics, jet propulsion, atomic power, while the world lags in finding and using the spiritual powers which lie at our very finger tips, our heart and brain tips.

Christian faith is not just a nice idea for nice people, it is solid truth, as certain as gravity, more powerful than split atoms, when it is released in the hearts of men. The whole creation is waiting for the revelation of the sons of God.

E. T. E.

What Lies Ahead for the U.N.?

By Elmore Jackson

Elmore Jackson is Director of the Quaker Program at the United Nations and author of the book, "Meeting of Minds." His close and constant touch with the thinking and atmosphere at the United Nations makes the following observations especially valuable.

For the past two weeks the world has teetered precariously on the brink of disaster. The fact that the United Nations has survived the Middle Eastern and Hungarian crises and that it has managed to bring the Middle Eastern crisis under some control is due to the vigorous leadership of the United States, to the effective work of Dag Hammarskjöld, U. N. Secretary-General, and to the way in which the conscience of the world has expressed itself in overwhelming votes of the General Assembly. Had the moral position of the West not been compromised by the British-French invasion of Egypt, perhaps the U. N. could have had more influence in the situation in Hungary. It remains to be seen now whether the world's conscience can be focused effectively on an effort to resolve the basic problems out of which these two crises have arisen.

A United Nations force is now being established, composed initially of units from Colombia, Denmark, Norway, Canada, Finland, India and Sweden to secure and supervise the cessation of hostilities. It is to enter Egyptian territory with the consent of that Government. It is the hope at the United Nations that the British and French Governments will fulfill their undertaking to synchronize the withdrawal of their forces with the arrival of the U. N. force. Israel has indicated in principle an agreement to withdraw her forces from Egypt but as of this writing there is no indication of her intentions to withdraw from the Gaza strip and from the two small islands at the entrance to the Gulf of Aqaba, previously held by Egypt.

Mr. Hammarskjöld has stated that, although the international force should be "paramilitary in nature," it would not have mili-

tary objectives. "There is," he suggested, "an obvious difference between establishing a force in order to secure the cessation of hostilities with a withdrawal of forces, and establishing such a force with a view to enforcing the withdrawal of forces."

Friends may differ in their attitude towards the creation of this temporary United Nations force. But it seems likely that only the prompt creation of such a force has provided the British and the French with an opportunity for a face-saving withdrawal from Egypt. It is the hope that its establishment would forestall the influx of large numbers of Russian (and possibly Chinese) volunteers. Let us hope the U. N. force will develop into a genuine peace force.

What lies ahead for the United Nations in Hungary and in the Middle East?

The Hungarian Government has rejected the General Assembly's request that observers appointed by the Secretary-General be permitted to go in and observe the present situation. It has, however, agreed to facilitate the receipt and distribution of food and medicine sent for the Hungarian people. The International Committee of the Red Cross is operating in Hungary and Mr. Hammarskjöld has designated Philippe De Seynes, U. N. Under-Secretary for Economic and Social Affairs, to coordinate U. N. relief efforts.

The Emergency Special Session of the General Assembly has terminated, and the Hungarian and Middle Eastern items are being transferred to the agenda of the Eleventh Regular Session. It is difficult at this point to see anything more that the United Nations can do in the Hungarian situation.

Two great questions remain, however, in relation to U. N.'s activities in the Middle East: (1) can a complete withdrawal of forces from Egypt now take place, and (2) what new and bold move can the United Nations make to settle the basic issues out of which

the present conflict has grown?

Many people at the United Nations feel that this is the time to press vigorously for a peace settlement between Israel and the Arab States. Others, and this view would seem to be gaining ground, believe that nothing less than an imaginative and entirely new partnership between the more developed countries and the countries of the Middle East, in which substantial new capital funds for economic and social development are made available from both inside and outside the area, will be adequate to the situation that has now developed. The goodwill of the Middle-Eastern peoples cannot be bought. But an important segment of the world's resources might be enlisted in support of a Middle Eastern Development Authority. It would seem that only by bold planning can the cycle of violence be broken and the area lifted out of an intensified struggle between Russia and the western powers.

Elmore Jackson

A Letter to the President

President Dwight D. Eisenhower
The White House
Washington, D. C.

Dear President Eisenhower:

At its meeting on Wednesday, November 7, our Board of Directors asked me to convey to you its warm approval of the vigorous leadership taken by the United States government in bringing the Middle Eastern and Hungarian crises to the United Nations Security Council and subsequently to the U. N. General Assembly. We are deeply grateful both for the character of this initiative and for the effective manner in which it has been carried forward.

Our Committee during the past few years has carried on humanitarian service both in Israel and in the Arab States. We have also worked in Hungary and elsewhere in Eastern Europe, and our Vienna staff is now engaged in emergency aid to Hungarian refugees. Within the limits of our resources we stand ready to be of any assistance we can in the present troubled situation.

Harold Evans, for the
American Friends
Service Committee

by George H. Gorman

Shock in Britain Over Suez

What do Christian people in Britain think and feel about the recent events concerning Suez? This is not an easy question to answer, for Christians are not all of one mind. Some see in the Government's action a courageous attempt to limit conflict, and are convinced that their efforts are really a police action. As far as I can tell this attitude is only held by a minority. For most others the following points are abundantly clear:

First these Christians, with many other people here, have been profoundly shocked to find their country dropping bombs on Egypt.

The second shock came with the knowledge that the British Government had used the veto in the Security Council to prevent that body taking effective action against us. The psychological effect of this action was all the greater because, through Russia's extensive employment of the veto to further her ends, we have grown accustomed to think of such behavior as something which just should not be done by a Christian nation.

A third and even more profound shock came with the knowledge of the overwhelming censure of British action by the Assembly and the growing recognition that our Government was flouting world opinion by their continued military action in Egypt. Coupled with this was the recognition that on these issues we are divided from our American allies and from members of the Commonwealth.

Yet a fourth blow was to come, producing a shocked sorrow which we have only just begun to appreciate. Because of our action, which had caused us to be branded as aggressors, our country was unable to speak out in condemnation of Russian barbarity in Hungary.

CHRISTIAN REACTION

Soon after the news of some of these sad events became public, the Archbishop of Canterbury in the House of Lords' debate described the Churches' feelings emphasizing that "Christian opinion was terribly unhappy." The Bishop of Coventry also condemned the Government saying that "a premature resort to violence was always an abrogation of moral leadership." I shall return to this point again as I

PLAIN SPEECH

Formula For Unity

Division in the Quaker Movement is an unfortunate fact. Though there are several divisive issues among us, one is paramount. This is the division between the Friends of the Middle Atlantic states and those of much of the Five Years Meeting, as well as of others who follow the same general practices. What is at issue is not a matter of creed, but almost wholly one of worship and of leadership.

On the one hand we have several thousand Friends who value the silent meeting so much that they make it an intrinsic element in their entire system of faith and practice. They look upon it as the one major contribution to worship which the Quaker movement has made, and that must be preserved at all costs. The meeting for worship on the basis of silent waiting, including the absence of any human planning whatever, appears to be a thing so precious and so truly Quakerly that any system which fails to cherish it is out of the Quaker main stream of experience.

On the other hand we have an even larger number of deeply concerned Friends who value, in an equal fashion, the evangelical leadership which was so marked among the Friends of the seventeenth century, when the Quaker Movement was new. They are convinced that, without the vigorous evangelicalism, of which the witness of the Vali-

ant Sixty was characteristic, the Quaker Movement becomes little more than an antiquarian survival. Whatever else original Quakerism was, it was *not* quietistic. Instead it was marked, as real Christianity is always marked, by an explosive power which made many individual Friends give a large share of their time to the Quaker ministry.

This division of emphasis is often unfortunate and frequently leads, unhappily, to mutual condescension. But there is a way out! The solution lies, not in either group giving up what it prizes; the solution lies, rather, in a development in which each group adapts and preserves what the other group prizes. Both sides are right in what they affirm; both sides are wrong in what they deny. In nearly every community where Friends operate at least two approaches are required, one programmed and one unprogrammed.

The ideal arrangement is one in which the silent meeting is preserved, as a way of wonder, in each pastoral meeting, perhaps early on Sunday morning, but without any diminution of the impact which planned addresses can make in carefully programmed settings, while non-pastoral Friends encourage regular occasions when the faith can be presented with the care which it deserves. When both types of Friends adopt full Quakerism, unity will prevail.

D. E. T.

feel it may well be the most potent of all the reactions of Christian people.

Further Christian protests against the Government's policy can be seen in the statement of the President of the Methodist Conference which said: "Methodists are deeply disturbed and distressed by recent events in the Middle East. While recognizing the complexity of the situation and the need for a positive policy to maintain international law, we deplore the bombing and urge the Government to withdraw from situations and

avoid policies which will stir up passions."

A leading Church of England Clergyman, concerned with missionary work, wrote to *The Times* that "The moral repercussions of the Government's decision will be far-reaching and not easily forgotten throughout Asia and Africa." In view of this body of opinion it will readily be understood how welcome was the news that the Executive Committee of the British Council of Churches sent a deputation to the Government under the

(Continued next page)

Shock in Britain

(Continued from page 377)

leadership of the Archbishop of Canterbury. The Lord Chancellor received them for the Prime Minister. "They represented to him the deep concern of Christian opinion in this country regarding events in the Middle East, and urged that every attempt should be made to secure a general cease fire as speedily as possible."

QUAKER REACTION

A somewhat similar line was taken by Meeting for Sufferings on Friday, November 2, which met under "the burden of the events of the last three days." After a deep and prayerful consideration of the whole position a personal letter was addressed to Sir Anthony Eden urging him to accept immediately the resolution of the Assembly of the United Nations for a cease fire. This message was conveyed to the House of Commons at once by Horace Alexander and V. Gerald Bailey who, although unable to see the Prime Minister personally, handed the letter to a high official who promised to see that it was brought to his notice.

The news of the possibility of a partial cease fire in the Suez Area, while fully welcomed by all, does not ease the sense that this country has lost the moral leadership of which it was so justly proud. Friends were deeply impressed by the argument of Herbert G. Wood in the Meeting for Sufferings' discussion that our country's acceptance of the Assembly's resolution would do much to restore our moral position and might make a real contribution to the strengthening of the machinery of the United Nations in dealing with the appalling situation in Hungary.

Christians are surely called to more than "keeping the peace." The demand now is for peace making. In the coming weeks it is certain that Friends will want to call their fellow Christians and countrymen to seize the opportunity for making a generous gesture to solve the grave economic difficulties of the Middle East. In a protracted war we should drop vast sums of money in the form of bombs on Egypt. Can we not, even now, transform the whole position by giving Egypt and the Arab countries the same money for constructive peace making?

George H. Gorman

A Day in Japan

Sumner and Lela Mills are now travelling with Clarence and Lilly Pickett on a trip that will take them around the world, visiting A.F.S.C. centers and Meetings in Asia, Africa and Europe. In Honolulu they were met by Robert and Lyra Dann, who are in Hawaii for a year working with Friends Meetings, and visited with Gilbert and Minnie Pickett Bowles, Herbert and Gertrude Bedell Bowles, and Christopher and Helen Bowles Nicholson. They then went on to Japan for a three week visit, one day of which is recorded here.

Every day of our stay in Japan is intensely interesting, but day before yesterday was a rare experience. With Clarence and Lilly Pickett, Raymond and Miriam Wilson, Esther Rhoads of Friends Center and other Friends, we Mills were privileged to attend the luncheon reception for the last group of "Hiroshima Maidens" returning to Hiroshima after extensive plastic surgery in New York.

It was a moving experience to see these atom-scarred girls and to hear Drs. Arthur J. Barsky and William H. Hitzig, surgeons of New York, describe their fortitude and patience as they endured repeated operations to restore some semblance of normal appearance.

Norman Cousins, editor of *The Saturday Review*, who conceived the project, came over on the plane and acted as chief spokesman for the American group. Cousins posed a soul searching question of why, even as this difficult surgical program has succeeded in bringing about only a little improvement in the girls' condition, the world was now flung into another bloody conflict in which a thousand such casualties can be inflicted in a split second.

Friends received high praise for their part in this project, especially for their work in arranging homes for the girls in the New York area during their long treatment. Ida Day (Mrs. Richard Day) of the New York Friends group which coordinated this work came over on the special Pan American World Airways plane which was provided without cost.

Norman Cousins expressed the hope that many more victims of the atom bomb can be treated here with the same procedures under a joint project of Japanese and American surgeons. The luncheon was held as a special meeting of

the American-Japan Society and the whole occasion seemed a symbol of what happens when the sources of compassion and goodwill are released.

* * *

Later the same day we were taken out to the International Christian University by Dr. Maurine Troyer, Dean of the School. It must be at least 15 miles out from the center of this sprawling metropolis of near eight million souls. It was pouring rain but we were shown around and were much impressed by the buildings well shown on the 365 acre campus.

At four o'clock we met with the special faculty group and discussed the atmosphere and opportunities of the school. There are 666 students, of which about 28% enter Christians. They estimate that about 45% are classed as Christians by the time they graduate. We were impressed by learning of several spontaneous prayer groups and other evidence of serious religious concern.

Nearly two-thirds of the students are boys, but Dean Troyer reported that romances flourish in quiet Japanese fashion. The students accepted from the top 10% in Japanese high schools and the scholastic standards are apparently quite high. Several nationalities are represented but the school is not yet as truly international as the goal of the founders.

Friends are well represented on the faculty and management. Esther Rhoads is on the board of trustees and Friends on the faculty include Iwao Ayusawa, professor of Labor Relations, Tane Takahashi librarian, and Gordon Bowles. Tan Takahashi will be remembered as a secretary and co-worker with Elizabeth Gray Vining during her tutoring of the Crown Prince and a student at Pendle Hill.

In the evening we enjoyed a delicious dinner at the pleasant home of the Troyers. We found that Mrs. Troyer was a Mennonite from Berne, Indiana, so we were treated to a special brand of Hoosier hospitality. After dinner we were joined by a few faculty members including Georgia Harkness, who is spending part of her sabbatical year at I.C.U. Clarence Pickett told of his experiences in the Soviet Union. A junior student drove us back to International House where we are living during our stay in Tokyo.

Sumner and Lela Mills

Comments on "Plain Speech"

the Editor:

Brevity doubtless explains many omissions, but Elton Trueblood in "Plain Speech," November 15 issue, omits any positive "Quaker Peace testimony" to maintaining dominant military power by the United States and "the West." To Elton Trueblood, apparently, those who wish to decrease our military might are misguided in seeking peace in this way. He also leaves little or no place for refusal to participate in war. Recent newspaper clippings report that Elton Trueblood opposes ending H bomb tests and ending the draft.

Elton Trueblood has a perfect right to these views but Friends could contrast them with the historic Quaker Peace Testimony:

(A.) War is contrary to the clear teaching and example of our Lord and Master, Jesus Christ. Therefore,

1. We will take no part in war or preparation for war.

2. We will do everything possible to prevent war and to eliminate war.

(B.) God is love. Evil, such as Communism, must be and will be conquered by love, not by war.

(C.) Attempting to maintain peace by military might will fail. Evil cannot be cast out by evil. Therefore we oppose the military draft and military preparations everywhere, including in our own country.

Many Friends believe that Soviet Communism is evil and must be combated, but do not think that the struggle is primarily military, or that evil Communism can be defeated by conscript armies, threats of massive retaliation, or poisoning the air of all mankind by H-bomb tests. These Friends feel that Communism and war can be and will be defeated by Biblical Christian principles in action in human lives and institutions: love, justice, law. Examples are Christian missions; sharing our abundance through the United Nations to meet the needs of under-privileged peoples for food, health care, and education; self-government for peoples under foreign rule; disarmament under law, enforced by the United Nations by peaceful means.

These Friends feel that any constructive forward steps possible should be welcomed. For example, the Federation of American Scientists, of which Charles Price, a

Quaker and Head of the Chemistry Department at the University of Pennsylvania, is Chairman, states that stopping large-scale H-bomb tests (surely detectable by the opposing side even without inspection) might be a constructive first step toward real disarmament and would be of real value in itself.

I have limited these comments to about the same length as Elton Trueblood's article. Doubtless other Friends will wish to comment further, in a spirit of seeking the truth, and not of condemning anyone. Certainly I have real affection for my friend, Elton Trueblood, and we agree on many things, even though these articles emphasize areas of disagreement.

Samuel Levering, Chairman
Board on Peace and
Social Concerns

Ararat, Va.

* * *

To The Editor:

The article by Elton Trueblood questioning the validity of the Friends' peace testimony for this age calls our attention to the extreme seriousness of bearing this testimony. As British Friends reminded us during World War II, we are calling people not to Utopia but to the cross of Christ.

It is as a witness to the power of Christ that we bear testimony to him. As we feel Christ present in our hearts and in the midst of our gatherings to be our teacher to teach us, our counsellor to direct us, and our king to rule over us, we are changed from being a people who rely on natural wisdom and worldly power to those who are willing to reply instead on God's way of witness and suffering, and dependence on the work of his Spirit.

It is, of course, speculation to say what George Fox would do today, but I find it practically impossible to believe that a man like Fox who was willing to give up all for Christ would change the words he joined others in publishing in 1660: "We know that wars and fightings proceed from the lusts of men, as James IV: 1-3, out of which the Lord hath redeemed us, and so out of the occasion of war. . . the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ nor for the kingdoms of this world."

John H. Curtis
Philadelphia, Pa.

Lloyd Cressman Resigns

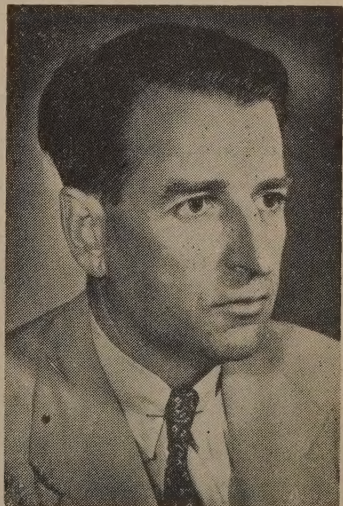
Lloyd S. Cressman resigned October 10 as President of Friends University. He came to F. U. in 1949 as a professor in the Department of Bible and has served as President since 1952, succeeding Arthur Watson. A graduate of George Fox College, Lloyd Cressman has a B. D. from McCormick and a Master of Theology degree from the Northern Baptist Seminary. He has served as a pastor at Emporia, Kansas; Newberg, Oregon; and most recently at Carmel, Indiana.

Lloyd E. Roberts, who has taught in the Bible Department at Friends University since 1944, will serve as Interim President.

New Haverford President

Hugh Borton, a leading scholar in Japanese history and Director of the East Asian Institute of Columbia University has been appointed President of Haverford College. He will be the fifteenth president of Haverford, succeeding Gilbert F. White. A Haverford graduate of 1926 with a Ph.D. from Leyden, he has been teaching at Columbia since 1937, except for a six year period with the United States Department of State. Hugh Borton has also spent three years with the American Friends Service Committee in Japan.

Hugh Borton and Elizabeth Wilbur Borton are members of the Society of Friends. Shortly after their graduations from Haverford and Bryn Mawr Colleges and their marriage in 1926, they taught at Friendsville Academy in Tennessee for two years.



HUGH BORTON

An Arab Quaker Speaks to Americans

By Jirius Mansur

American Friends are often heard expressing the wish that they might know, first-hand, the mind of Christian Arabs in Jordan as they survey the tangled problems of Jordan and live and work and rear their families in the midst of those problems. Here is reproduced a talk made to the people of Harold Walker's Holy Land Tour of Friends at Ramallah Jordan, in the summer of 1956, by Jirius Mansur, M.D., Clerk of Ramallah Monthly Meeting of Friends. The American visitors were entertained by the Ramallah Friends at a pot-luck Arabic feast, and attended the mid-week meeting at Swift House. The talk was in the nature of a welcome preceding the hour of worship; but Dr. Mansur tried also to speak to the problems of the times in his country:

"Dear Friends:

You are not strangers here. You are Friends among Friends, so please feel at home. I shall use our traditional phrase of welcome to you: 'Ahlan wa Shalan', which means, 'You are among your own people and in your own land.'

"You must have heard a lot about our country from various sources, local and foreign; and you are probably in the process of forming your own opinion. Please do not jump to conclusions. We want you to see and talk to the Other Side (Israel, still called by the Middle East, 'Occupied Palestine') before you do that.

"Our biggest problem in Jordan is the refugees. Americans understand what it is to be refugees. They began their life in America as refugees by their own choice. They have done well without any help from the outside world. Our refugees had help from the United Nations. It is encouraging and significant to know that brother man is concerned about his brother in need and willing to help him. The refugees here are getting food, not adequate, but sufficient to keep them alive. They also get used clothes that protect them against the elements. Those in the camps get shelter in the form of tents or shacks. They receive medical

treatment, too. As a medical officer working in refugee camps, I should be qualified to speak on this subject.

"Each camp has a poly-clinic, which as you know, means a group of clinics. These include an antenatal clinic, an eye clinic, an infant clinic, another one for dressings and one for general complaints and treatments. They are staffed by qualified local doctors and nurses. The clinics are tied in with other types of services. Expectant and nursing mothers get additional rations. Infants up to two years of age get an extra meal a day prepared at the Infant Health Centers. Under-nourished children in the camp schools as well as sick people get a supplementary hot meal daily. Layettes are given to refugee mothers with new-born-babies.

"At the clinics treatment is rendered to every applicant, for any complaint, real or imaginary. Serious cases are evacuated to a first class hospital in Jerusalem.

"Most of the money expended for relief comes from America. There is no doubt about the generosity of Americans. Some of our friends, such as Moses Bailey and Delbert Reynolds, for example, extol Arab generosity. But according to my

wife, Ellen, it is nothing to compare with American generosity. She says Americans are the most generous people in the world. She arrived at this conclusion after a months' visit to the United States. I heartily endorse her opinion. It is enough that Americans share their wealth with the rest of the world in gifts, institutions, and visiting tourists, like yourselves. In addition, they share the schools, colleges and universities of their land with all peoples of the world. They give scholarships to foreign students, and afford them opportunities for work. I speak again from experience, as two of my first daughters have already graduated from Earlham College at Richmond, Indiana.

"Moses Bailey thinks that whatever the Americans may do, it is only a fraction of the benefits the Middle East has rendered to the world. According to him, the calendar which the ancient people of Mesopotamia devised, is responsible for the rolling of cars in Detroit. It is very generous of him to make these claims. If I were to agree with him, I would cite the spiritual gifts given by Moses and the Prophets and Jesus Christ to all the world, including America.

"After all, we are members of the human family and the world is our home. I can see even now that the UNO will some day be replaced by a world government for all people, with no difference between Arabs and Jews. I do not wish to judge, but I blame the Jews for



Photo by Delbert Reynolds
Jirius Mansur (to the left) and Ellen Mansur (to the right) pose with Moses and Mabel Bailey of Hartford, Connecticut, as a group of American Friends visited the Friends Schools in Ramallah last summer.

one thing. At a time when the world is growing smaller, and people are coming nearer to each other, the Jews have adopted Nationalism in its narrowest shape. How can such a great people, who gave us so many prophets who preached brotherhood and humanity, faith and love, who even gave the world the idea of God as a loving father,—how can such a nation accept the idea of living in homes whose builders and owners were driven away to become destitute refugees? How can they exploit the orange groves, the olive trees, the vineyards and fig orchards which our refugees planted and tended and had to leave behind? What kind of state is that one founded upon the misery of other people?

"I am aware that many Jews do not approve the methods used to achieve statehood. I still believe that before long the Jews of Israel will return to reason and allow the Arab refugees to go back to their homes. I still hope that they will work side by side with them in peace. What is life without work? This is the greatest tragedy of these refugees. They are becoming neurotic without work and decent independence.

"There must be a beginning somewhere, and why not in Jerusalem? If Jerusalem were made international (as the United Nations ruled it should be but could not enforce) it might be a germinating point for understanding and peace between the other nations now divided by a frontier guarded by military posts and barbed wire entanglements.

The opportunity is wide open for the Jews. And being the descendants of Isaac, the more favored of the sons of Abraham, perhaps they have more responsibility than do the descendants of Ishmael. Be that as it may, it behooves all men of good will the world over, men of vision and of faith, to help us both along the path of righteousness, to prevent war, misery and destruction, not only to us in the Middle East, but to the rest of the world. We owe this to the One who lived here in this land and gave his life here for peace on earth and good will to men."

Fred Reeve's recent editorial on the Friends Africa Mission in this journal for September 6 has met with such widespread response that it has been mimeographed for distribution on request.

Victory

November, 1956

Upon a dark and shadowy hill
A hundred bodies lie,
Unburdened now, and very still
Naked to the sky.

Inside a hundred huts, the wives
And mothers tensely wait:
The children stare with big, dark eyes
All ignorant of their fate.

Across the hill, beyond the vale
The soldiers with their guns
Make merry, for they celebrate
The victory they have won.

May Mansoor

May Mansoor is the oldest daughter of Jirius and Ellen Mansur. A graduate of the Ramallah Friends Girls' School and of Earlham College, she is now married and living in Dalton, Georgia.

News from Jordan

Friends have received word that the Friends Boys School in Ramallah, Jordan has remained open and the Friends Girls School has reopened after a short vacation, in spite of the evacuation of American principals, George Scherer and Anna Langston, and other staff, to Beirut. Arab teachers reopened the Girls School when there was danger of requisition by the army. George Scherer and Thomas Buckingham were allowed to return to Jordan last week. Graham Leonard, who remained in Ramallah, is continuing his normal work with the Friends Meeting and the schools for illiterates there.

A. Willard and Christina Jones have remained in Jerusalem during the time of tension. They report that their work with the Near East Christian Council is being carried on and that "the war clouds seem to have been rolled back just a bit."

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The Sunday School Lesson

Prepared by John C. Harvey

December 23

The Word Became Flesh

John 1:1-18

The picture on the Sunday bulletin in a Friends Meeting was a portrait of Jesus Christ. The pastor's five-year-old son whispered to the lady sitting next to him: "Every time my Daddy says 'God' I look at the picture on the paper." One is thankful at such times for Sunday School teachers who have, in essence, taught the great doctrine of the Incarnation to toddlers. Whether we are five or fifty-five, we can get no better view of God than we see as we look at Jesus Christ.

Some who have had a little theological training and more courses in psychology become worried when children address their prayers to Jesus. It may be that as we grow more mature we shall want to make finer distinctions, and may want to pray only to God "in the name of Christ." But deeply within us we may be grateful and Biblical if we see God and Jesus in the very same picture. More accurately, we may see clearly in Jesus what God is trying to say to the world. Jesus is "The Word of God" to man.

A story told by David M. Edwards comes often to mind. He told of a man who saw some ants trying to move a tremendously large burden along the path to the ant hill. Thinking to help them, he began to push the obstacle along with a big stick. But each time he did this, the ants scurried away in fear. Finally the man came to the conclusion that if he would really help the ants, he would have to become an ant himself and go down and help them move their burden. Perhaps this is like the thought of God toward man. The thing that really helps us is not some display of the overwhelming power of God from a great distance; but "God made flesh" and "tempted in all points like we are," yet, with us, victorious. Jesus Christ is the answer to our question, "How available is God to me in my need?"

Quoting from Sir Oliver Lodge: "The Christian idea of God is not that of a being outside the universe, above its struggles and advances, looking on and taking no part in the process, solely exalted, beneficent, self-determined and

complete; no, it is also that of a God who loves, who yearns, who suffers . . . who enters into the storm and conflict, and is subject to conditions as the Soul of it all."

What is the central gathering-point for Christians—Bethlehem or Calvary? Which is the greatest miracle—the cradle or the cross? The one has little meaning apart from the other. If Jesus Christ is not "the Word of God" to man, then the cross is just another tragedy about which we might say "Too bad," and blindly go on about our business. The fact that God was in Christ is the fact which is the basis for "reconciling the world unto Himself." So we can begin to understand why in the Eastern Church it is beside the manger that hearts have grown stillest and most awed. It is here that the mystery of God's grace staggers men most. Here we see the truth—God is with us.

Questions: What relation does the humanity of Jesus have to us, in the light of the Incarnation? As God was made flesh once in Jesus Christ, in what sense can it happen to us? Interpret this in the light of verse 12.

December 30

All Things Made New

Revelation 21

A very brief "creed" forms the basis for our hope for a new world. "God is here. God is good. God is able." Because of this belief, the Revelator was able to write with confidence about the coming of the new heaven and new earth.

"God is here." Last Sunday we saw something of the significance of the Incarnation—Emmanuel, or God with us. Any hope that we may have for newness of life is based on the fact of God's presence with us. In this vision of the new world in The Revelation, there is no need for any other light, for "the glory of God is its light." God is here to make all things new. "Behold, the dwelling of God is with men"

"God is good." We may also tie in with last Sunday's lesson in considering the second statement of our "creed." Someone has said, "God is at least as good as Jesus Christ." Jesus said, "There is one good, that is God." How could we go on at all if this were not true? What a thin blanket of warm air surrounds this

earth, and what a thin layer of earth protects us from the tremendous heat of the inside of the earth. As Rufus Jones has said, "As a whole and in the long run, this universe is a satisfactory basis and framework for the spiritual adventure that is going on in it." "He will dwell with them, and they shall be his people." Being his people, they find themselves the recipients of his grace. He is good toward them, for they are his people.

"God is able." The one who is sitting on the throne is saving. "Behold, I make all things new." Someone has said, "This is a good world for the purposes for which it is being created." God is working his purpose out. His ability to do so is in evidence in the continual making of new quality in life. We see such a small segment of time and so limited a part of created things that we often fail to see any pattern or growth. When troubles overwhelm us, as they threatened to engulf the early Christians to whom The Revelation was addressed, we tend to doubt that even God can make anything new or good out of this old cruel world. We come to feel that it must be melted with fervent heat, completely destroyed in order to make room for the new world.

There are two words in the original Greek which are translated "new" in the New Testament. The one that is used in this chapter is the one which means a new quality in something that previously existed. Dr. Roy L. Smith says, "Unlike many a modern Christian who views this earth as being something hopelessly bad, John viewed it as something capable of becoming glorious." We do not know how the new heaven and new earth are to be brought into existence. That a new "state of society" is needed is obvious. To pray for its coming, as Jesus tells us to do, implies our readiness to live by its standards. There is value in holding before man an ideal state of society. For if we have no hope for it, we would not recognize it when it came; and if we are not working toward it as our ideal, we are making no preparation for living in it when it comes.

Questions: Do you believe that all unrighteousness carries within itself the seeds of its own destruction? Why? Is this new world in the process of being created now?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

R. Ernest Lamb, Acting Secretary of the American Friends Board of Missions leaves the Richmond office November 30 or two months at his home in Whittier, California. Martha Tubesing, Mildred White and Joyce Jarvis will continue in the Mission Board office during his absence.

* * *

Anna L. Curtis, a member of New York Yearly Meeting, has been selected as Woman of Achievement for the year 1956 by the Women's International Exposition. She is the author of *Ghosts Along the Mohawk* and *Stories of the Underground Railroad*, books for children with a Quaker background.

* * *

Herbert Wood, a prominent English Quaker scholar, has been elected president recently of the Studiorum Novi Testamenti, Societas, the international society of New Testament scholars. He is a former Director of Studies at Woodbrooke, a Quaker center near Birmingham.

* * *

Friends Meetings holding special series of meetings this fall include Des Moines, Iowa, with Guilford Street as leader; Anderson, Indiana, with Charles Ball as speaker; Arba, Indiana, with Joseph E. Watkins, pastor, as evangelist; and Marlboro, North Carolina, with Victor Murchison conducting services.

* * *

The annual meeting of the Friends Historical Association and the commemoration of the Centennial of Race Street Meeting House were held on November 26th in Philadelphia. Richmond P. Miller was the speaker of the evening. Period costumes were worn by descendants of earlier Friends, and wedding gowns of Race Street brides were worn by the original wearers, daughters and granddaughters.

* * *

Errol T. Elliott will spend a three-week period, November 26 to December 15, in New York with the staff of the Quaker Program at the United Nations. Permanent staff members, Sydney Bailey, Elmore Jackson, Margaret Jones and Grant Fraser, will be augmented by Errol Elliott, Duncan Wood, an English Friend from the Geneva Friends Center, and William Barton, recently appointed head of the Friends Service Council.

* * *

William L. Brown, a Friend and a geneticist for the Pioneer Hybrid Corn Company near Des Moines, Iowa, visited Russia recently with a group of American seed dealers and growers. He was

in Hungary inspecting corn when the anti-Soviet revolution started, but was able to cross the border into Czechoslovakia safely.

* * *

Friends were among the attenders at a special luncheon meeting held recently at which Arthur S. Fleming of the Department of Defense Mobilization and General Lewis B. Hershey of the Selective Service System commended the churches and voluntary agencies which had aided in making the conscientious objectors work program "achieve constructive ends." Lewis Hoskins, Lyle Tatum and Philip Jacob represented the American Friends Service Committee at the meeting; Warren Griffiths represented the Friends Committee on National Legislation.

* * *

Arlo Tatum, former Iowa Friend who has been with the War Resisters International headquarters staff in London since February, 1955, has been named General Secretary, to succeed Grace Beaton. December 1 has been declared "Prisoners for Peace" day by the W.R.I., and lists of wars resisters in prison in Australia, Belgium, Denmark, France, Great Britain, Holland, Italy, Norway, Sweden and the United States, have been published so that Christmas greetings may be sent to them. It is hoped that each man will receive at least a thousand expressions of solidarity and support.

* * *

Two experimental demonstration schools in Christian Education have been held by the Indiana Yearly Meeting Christian Education Committee, with Earl Prignitz as chairman. On November 10, teachers from three Quarterly Meetings met at West Richmond, with Ann

Lake, Mary Ulmer, Max Rees and Russell Rees teaching demonstration classes for primary, junior, youth and adult members respectively. On November 16, representatives from three Quarters met at Knightstown for a similar half-day program, with Margaret Rumsey, Mary Ulmer, Harold Smuck and Russell Rees serving as teachers.

* * *

Percy W. Bartlett, an English Friend who has travelled in this country, has retired from the secretaryship of the International Fellowship of Reconciliation, a position he has held for twenty years. He will continue as secretary of Embassies of Reconciliation, and also will assist the new secretary, the Rev. Ernest Best, until the end of the year. Ernest Best is a Canadian and was a minister in the United Church of Canada. He and his wife served in Japan under the Methodist Church in America from 1950-1955 and he is at present affiliated to the Methodist Church. The office of the International Fellowship of Reconciliation is at 185 Grays Inn Road, London, W. C. 1.

* * *

Lela E. Gordon of Wichita, Kansas, visited the Hominy Friends Mission at Hominy, Oklahoma, during a vacation recently, bringing the Sunday morning message while she was there. A young Osage Indian, Jack Core, has been working with the Hominy young people and giving some leadership to the group since the departure of Philip and Susie Frazier from Hominy last May. An Oklahoma A. and M. graduate, he drives from Parsons, Kansas, every weekend to be at the Hominy Mission. The group hopes to find a Friend interested in Christian leadership with a teaching ministry. Friends concerned might write Lawrence Lindley, 1505 Race St., Philadelphia 2, Penna., or if in the neighborhood, consult with Ruthanna Simms of Richmond, Indiana.

* * *

An unusual reunion was held October 7 in Ogden, Indiana, by eight members (and their wives) of Spiceland Academy's undefeated baseball team from 1909-1912. Spiceland Academy was a well-known Quaker Academy until it was made into a public school. The members of that team are Alvin Hardin of Knightstown, Ross Williams of Indianapolis, Andrew Markle of Markleville, William G. Smith of Spiceland, Kerney Wilson of Spiceland, Howard Harvey of Mt. Summit, Walter Hayes of Markleville and Griffin Moffitt of Ogden. Annual Meetings of the group have

Coming Events

JANUARY 11-13, 1957—Annual meeting, American Section of Friends World Committee; Baltimore, Maryland.

MARCH 25-29, 1957—Annual Board and Committee meetings of Five Years Meeting departments; Richmond, Indiana.

MARCH 28-30, 1957—Semi-annual Executive Council meeting, Five Years Meeting; Richmond, Indiana.

JUNE 26-JULY 3, 1957—Conference of Friends in the Americas; Wilmington, O.

AUGUST 26-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.



Cuban Friends Visit

Two Cuban Friends, Rosa Blanca Morell (left) and Maria Dolores Ortiz (right) visited the Friends Central Offices recently with Merle Davis, former Mission Board Secretary and missionary in Cuba as guide and interpreter. These Friends attended the U. S. F. W. Conference in Wilmington, a visit made possible for them by the women of California Yearly Meeting.

There are six women's societies in Cuba, and 373 adult Friends in all. Cuban Friends are greatly concerned for more contact with the wider Society of Friends and for more trained leadership.

Caesar Ortiz, husband of Maria Ortiz, and Ramon Morrell, husband of Rosa Blanca Morrell, both of Holguin, have visited among Friends in the United States at various times.

been held since 1926. They met this year at the home of Mr. and Mrs. Griffin Moffitt in Ogden to discuss their games and to watch this year's World Series.

Edwin and Vivien Abbott, both of whom are Canadian Friends and physicians, left Canada in mid-November en route for England and India. They will be co-partners, along with an American couple and a British couple, at the Rasulia Friends Center in India. Edwin and Vivien Abbott and their four children have been in Canada this past year after a period of service in India at the American Friends Service Committee's project at Barpali in Orissa. They will return to India under the sponsorship of the Canadian Friends Service Committee. With them at Rasulia will be Lewis and Wanda Frazer Stratton, of Richmond, Indiana, who will travel to Rasulia in January as American Friends Service Committee workers. Wanda Stratton is a nurse and Lewis Stratton will serve as a mechanic and agricultural worker.

Fourteen members of the Jericho, Ind., Friends Meeting spent an afternoon in November at the Friends Central Office in Richmond, learning ways to better their Christian Education program. All but two of the Sunday School teachers and officers in the Meeting made the trip. Russell Rees of the Board of Christian Education met with the group, showing

them through the Central Offices building, presenting a complete line of Quaker Sunday School materials, and demonstrating the opportunities of using the Book Store. Virgil and Janice Peacock of Jericho Friends organized the visit. Jericho Friends are also planning to receive their first Displaced Person, sometime before the first of the year. Hans Dietrick Fobke of Silesia, his wife and year old daughter, will come under sponsorship of the Meeting. He has served as interpreter and mason, and speaks English fluently.

Maurice and Fern Cook of New Providence, Iowa, and their three sons are the subject of a long, illustrated article in *Colliers Magazine* for November 23. Entitled, "Land That They Love," the article was written by novelist Merle Miller after he spent ten days at the Cook farm home. The Cooks are Quakers, members of New Providence Friends Meeting, and are fourth-generation farmers in the New Providence neighborhood. Maurice Cook is a graduate of William Penn College. The article traces some of the history of the Cook's family life, and tells of the attitudes and ambitions of Maurice Cook, and the three sons, Kenneth, Frank and Lisle, all of whom plan to be farmers. Illustrations of the family, the farm and the New Providence Friends Church accompany the article.

News from the Southwest Regional Of-

fice of the American Friends Service Committee includes these programs: the seventh series of classes in English and Citizenship sponsored by the A.F.S.C. as well as other civic groups; a Peace Education retreat with Robert Breihman of the Texas Methodist Student Movement and Jim Bristol of the A.F.S.C. Community Peace Education program as leaders; the relinquishing of the Dallas Job Opportunities Project to the direction of a group of local business leaders; and a "Peace Education Through Churches" program with the volunteer services of Harry C. and Dorothy Hanson Munro of Fort Worth, Texas. Melvin A. Zuck joined the staff as Peace Education Secretary last spring; F. E. Hutchens is Executive Secretary of the Regional Office; Wade Mackie is Job Opportunities Director; Doris Stanislawski is Latin American Director.

Ed and Jean Duckles of the *Comite de Servicio de los Amigos* (Friends Service Committee) in Mexico City report in a recent newsletter that three hundred people have been guests overnight at the Casa de los Amigos (Friends House) in Mexico City. The cultural program at the Casa has been growing steadily, with well-known Mexican and American speakers participating. Seven Friends Service Units worked in Mexican villages during the summer, one of which was able to serve as a reconciling influence between two rival villages as well as to perform the usual building and educational work. Two year-round service projects continue this fall. A scholarship fund is enabling Mexican students and teachers to study in Mexico and the United States and to participate in the Mexican and El Salvador service units. The staff of the *Comite* includes Herberto and Suzanne Sein, Paul and Eva Elizondo and Inge Jones as well as the Duckles family.

L. Willard Reynolds, minister of the Friends Meeting at Earlham, Iowa, served as travel and program director for the second New York and Washington Seminar planned for midwesterners by the Des Moines office of the American Friends Service Committee. A bus-load left Des Moines on October 20, and returned October 28. Among the Friends participating in the seminar were Lawrence and Kathy Tjossem of Decorah, Iowa; Zoe Baur of Northfield, Minn.; Ella Burton of Minneapolis Friends; Eleanor Goodrich of Minneapolis; Doris Cook of Des Moines; Arvin Haywood of William Penn College; Mavis Jacobs of Paullina, Iowa; Alberta Kisling of Dexter, Iowa; Esther Krumm of Grinnell, Iowa; Mrs. Nelson Murdock of Gilman, Iowa; Winifred Nellis of Des Moines; Myrtle Skaar of Arnolds Park, Iowa;

avis Thompson of Paulina, Iowa; Alma orell of Minneapolis, Florence Tjossem Gaza, Iowa; Ruth A. Worrall of Minneapolis; and Carolyn Wilbur of Des Moines. Forty-two persons joined the minar, including three high school udnents and two William Penn College udnents. The Quaker Program at the nited Nations arranged the New York urt of the seminar; the Friends Com- ittee on National Legislation was in charge of the Washington program.

Friendly Fellowship

MUNCIE, INDIANA—Muncie Friends have ompletely painted and redecorated heir plant for the first time in eleven ears. Friends House has been painted gray to match the Meeting House. Plans for expansion are being considered, nce new Sunday School rooms are eeded to care for the Christian Edu- ation work of the Meeting.

For the second year, Muncie Friends re caring for the school expenses of our students in the Friends schools in amallah, Jordan. The Sunday School ares for two boys and the Golden Band lass contributes to the support of two ore.

Robert M. Jones has entered his leventh year of service to Muncie 'riends.

* * *

CHICAGO, ILLINOIS—Chicago Quarterly Meeting was held in Chicago Meeting ouse at 108th and Artesian Avenue on ovember 3 with a good attendance. The usual procedure was observed: Ministry nd Counsel, 10:30 a. m.; an unprogram- ned Meeting for Worship at 2:00 p. m. hen several members brought inter- esting and helpful messages; a dinner was served at 5:00 p. m. to ninety-five 'riends. The evening program opened at 7:00 p. m. with Irma Kimmel presid- ng. She introduced Fred Reeve who gave a very interesting and instructive alk on our mission work in Africa. He also spoke during the Sunday School our the next day.

The children had an excellent program provided for them of stories, games and rfts throughout the day at the home of George and Judy McCoy. They also ade bean bags, which they will sell at the Friendly Fair on November 16 to ake money for the special Children's Missionary Project.

Emma Hill Hadley

* * *

ORDWAY, COLORADO—The newest month- ly meeting of Pueblo Quarter, Nebraska Yearly Meeting, was the host church, October 31, for Crowley County church omen. Forty-five women and four ministers were present for a basket lunch and an afternoon service.

Adelle Jay

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The Blind Man

(Continued from page 374)

ple and in the streets nearby. But the people looked at him, with surprise, some with suspicion, some with abuse. In the end a soldier laughed roughly and said: "Go to Calvary, man, you are sure to find him there."

And the man went out of the city to the hills, and he saw there three crosses; and on the cross in the middle he saw Jesus who had healed him.

And he fell down to the ground, and hid his head in the dust, and he wept in desolation and said to himself: "What is all my bitterness compared with his."

VI

And the man who had been blind, went away and went up and down the country for many days, wishing that he was blind again. When he saw a man or a woman or a child coming towards him, he would turn his eyes away. And when he saw a tree, he would shut them fast.

But he could still see, even with his eyes shut and his head turned away, for he saw a man whose face was distorted with pain, and he

saw him hanging on a cross like a tree.

VII

And soon after the fiftieth day he was led back to the city and found himself amidst a crowd of people, and he did no longer look the other way.

And he heard a rushing wind, and he heard a score of men talking about one Jesus, in great excitement, and telling them how he had been crucified and had risen again on the third day.

Then the man who had been blind opened his eyes wide, and he saw trees as trees, and saw men as men, and saw God as the face of Jesus who had healed him.

And he went home and said to his wife and his brother "Sin no more, for I have seen God." And they saw his face full of light, and they wept for shame and unspeakable relief.

Richard K. Ullmann

* * *

Richard Ullmann, an English Friend, a lecturer and a writer on international affairs, has travelled in the United States and has contributed to this journal several times in the past few years.

Friends Work for Hungarian Refugees

Recent news from the American Friends Service Committee regarding its work in Austria for Hungarian refugees includes these facts:

- Persons are fleeing Hungary at the rate of 1,500 a day. The total estimated by Julia Branson, now in Hungary, on November 16, was 28,000.

- More than \$42,000 in cash has been spent by the A.F.S.C. to help secure emergency needs. Additional money and material aid are needed immediately. 340 layettes and 33,000 pounds of baby foods have been airlifted to Austria; 27,000 pounds of clothing have been shipped by ocean freight.

- A distribution depot was set up by the Quaker staff headed by Ed Meyerding and a volunteer team including the wife of the American Ambassador to Austria, at the Traiskirchen refugee camp, about fifteen miles from Vienna.

- Allen J. White of the A.F.S.C. returned November 12 from Central Europe, where he had visited Vienna and other Friends centers. He reported an overwhelming response of Austrian people to the refugees' need, but stressed long-term needs to come.

- Special campaigns in Philadelphia and other areas for Hungarian relief have been made. Warm underwear, stockings and shirts are especially needed now. Money for transporting food and clothing to Austria is also needed.

- Friends may have the opportunity of helping to re-locate fifty Hungarian refugees. Offers of jobs or homes for refugees will be received by the Committee.

The American Friends Service Committee is located at 20 South 12th Street, Philadelphia 7, Penna.

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1957 FRIENDS CALENDARS

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BIRTHS

CASTLE—To David and Elinor Castle of Richmond, Indiana, a daughter, Gretchen Ruth, on October 26.

DAVISON—To Fred and Shirley McGee Davison, a daughter, Deborah Louisa, on September 24. The parents are members of the Las Animas, Colorado, Friends Church.

FAUX—To Richard and Kathleen Faux of Farmington, New York, a daughter, Patricia Louise, on October 17.

STAPLES—To Lionel and Eunice Jensen Staples, a son, Karl Marshall, on Nov. 12, at Cincinnati, Ohio.

WHITTLESEY—To Nathan and Margaret Whittlesey on November 8, at Grass Valley, California, a daughter, Judith Marcia.

WILSON—To James E. and Catherine Cock Wilson (formerly of Cincinnati), a daughter, Martha Louise, on November 5, in Santa Fe, New Mexico.

MARRIAGES

JAQUITH-LEACH—Reba Alice Leach, daughter of Ada Leach of Sacramento, California, to Wayne Jaquith, son of Mr. and Mrs. John W. Jaquith of Durham, California, on October 28, in the Friends Community Church in Sacramento, John W. Wright officiating.



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DEATHS

ANDREWS—Jennie H. Smith Andrews, on November 2, at Dartmouth, Massachusetts, aged eighty. She was the wife of Thomas L. Andrews. Born in Dartmouth, she was a lifelong resident of Dartmouth and New Bedford. She was a member of the Allen's Neck Monthly Meeting of Friends.

BAKER—Mary Emily Baker, on October 2, at Wichita, Kansas. The daughter of James M. and Sarah Ransom Thistlethwaite, she was born February 8, 1867, near Millville, New York. When she was twelve, the family moved to the vicinity of Tonganoxie, Kansas. Here she met Thomas Baker, an English Quaker, whom she married in 1889. Following marriage, the young couple did missionary work among the Indians near Wyandotte, Oklahoma, for a few years. Returning to Tonganoxie, they continued their Christian life in the community and were active in Sunday School and Church. Here she felt a call to the ministry and in 1912 she was recorded a Minister. In 1914 they moved to South Texas, where Mary Baker became the first paid pastor of the Friendswood Meeting, serving several years. She was later superintendent of the Department of Bible in public schools in the state of Texas. She was active in the W.C.T.U. for forty-five years. She was warmly attached to the Friends Church and its principles, cherishing the rich heritage of her forefathers from the days of George Fox. In her father's family, Arthur Thistlethwaite was placed in gaol at York, England, for over two years for his faith. On her mother's side, Richard Ransom, known as the Quaker miller of Walsam in Norfolk, in the days of George Fox, was imprisoned fifteen years. Mary Baker not only cherished her religious heritage, but enriched it with years of labor in the Gospel. Thomas Baker preceded her in death in 1929. She lived alternately with her son James and daughter Margaret from 1932, being confined to her bed since 1951. Surviving are the son, James Baker of Friendswood, Texas; two daughters, Margaret Bowles of Wichita and Ruth Kellum, formerly of the Friends Africa Mission and now of Wichita; seven grandchildren and eight great grandchildren.

GODDARD—Grace S. Goddard, on Sept. 28, aged sixty-six, a beloved member of Amesbury Friends Meeting in Massachusetts. A birthright Friend, her years were filled with kindness and service to those about her and to all the world as far as she could reach. She served faithfully as treasurer of the Huntington Home for many years and also for the Amesbury Friends Meeting. To the American Friends Service Committee, she devoted her spare time, sewing and knitting for the needy children of the world. She leaves a sister, S. Elma Goddard of Amesbury.

GREENE—Nancy Olive Greene, on Oct. 1, in Wichita, Kansas. The daughter of Quaker parents, Warren W. and Olive Wing Ashley, she was born October 26, 1863, at Glens Falls, New York. She grew to young womanhood at Peoria, Illinois, where she was married in 1880 to Charles Richard Greene of Providence, R. I. They later moved to Boone, Iowa, then to St. Joseph, Missouri and in 1924 to Yates Center, Kansas. After

Charles Greene's death in 1926, Nancy Greene moved to Wichita, where she lived with her daughter, Eve Jean, until the time of her death. She was a member of University Friends Church in Wichita. Funeral services and burial were in Yates Center, Kansas.

HENLEY—Jennie Overman Henley, on October 23, at Rushville, Indiana, aged eighty-seven. She was the daughter of Oliver Morton and Florence Nixon Overman and for sixty years the wife of Jesse Henley. She was a member of Carthage Friends Meeting. Surviving are her husband and three daughters, Mildred F. Calvert of Maumee, O., Isabel Wildman of Chicago and Eleanor Robinson of Richmond, Indiana; five grandchildren and seven great grandchildren. Funeral services were held at Carthage with Everett Chapman of Paoli officiating. Burial was in Riverside Cemetery, Carthage, Indiana.

MENDENHALL—Amos Mendenhall of Las Animas, Colorado, on October 26, aged seventy-six. He was born in West Newton, Indiana, where he met and married Lora Jane Wright in 1902. They moved to Gate, Oklahoma, in 1908 when a number of Indiana Friends settled there. They were active in the Lawrence Academy as well as in the church work of Gate. Amos Mendenhall was convert-

ed in 1905 and became a faithful member of the Friends church. It was said that in the past seven years he had not missed a morning or evening service or mid-week prayer meeting. In 1928 he began work for the Veteran's Administration at Fort Lyon and lived at the Fort until his retirement in 1949, after which he made a home in Las Animas. Survivors are his wife; two daughters, Lucille Whitmarsh of Vici, Oklahoma, and Wanda Patkowski of Pueblo, Colorado; six grandchildren; thirteen great grandchildren. His pastor, Harry Dillon, was the officiating minister for the memorial service.

For Christmas give the true war-time story of a Quaker minister's family: "Quakers Courageous" by Ruth Taber Whittlesey. Order from Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana, at \$2.75 (Special Price). All profits go to American Friends Service Committee.



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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spittler, minister, 2130 Channing Way, phone Res. AS-3-6170; Of-see Th 7-531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone LR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone Cedarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone Cedarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship, Sunday 11 a.m.; First Day School, 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 ml. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 48th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m., 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorren-to. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends, Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at White Cross Guild Center, 1701 N. Senate Ave., 9:30 A.M. Church School, 10:45 Morning Worship Service, Geraldine Moorman, Pastoral Assistant. Gene Lewis, Minister to Youth.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m., Evening Worship 7:30 p.m.; Prayer Meeting Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m. Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 7th to April 28th, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone PS 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St. Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavor 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BELmont 4-3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazeltor Drive. White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone MELrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed, Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXFord 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Ministers, Robert E. Cope, Norman Huff, Lela Gordon. Office phone, AMherst 2-3373.

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